

## God Himself Came to Save Us

### 2024.05.26 Morning Sermon in Matthew 8:23–34

<sup>23</sup>Now when He got into a boat, His disciples followed Him. <sup>24</sup>And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. <sup>25</sup>Then His disciples came to Him and awoke Him, saying, “Lord, save us! We are perishing!” <sup>26</sup>But He said to them, “Why are you fearful, O you of little faith?” Then He arose and rebuked the winds and the sea, and there was a great calm. <sup>27</sup>So the men marveled, saying, “Who can this be, that even the winds and the sea obey Him?” <sup>28</sup>When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. <sup>29</sup>And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?” <sup>30</sup>Now a good way off from them there was a herd of many swine feeding. <sup>31</sup>So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.” <sup>32</sup>And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. <sup>33</sup>Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. <sup>34</sup>And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

**Main idea:** We must trust in Jesus alone to save us, because He is true and living God; and, we must welcome whatever difference He makes in our lives as our Savior.

**Introduction:** Getting into the boat where Jesus takes you (v23)

1. **Who can this be?** (v24–27)
  1. “Look!” (NKJ: “suddenly”). A great tempest and a sleeping Lord. (v24)
  2. The prayer. “Lord, save us! We are perishing!” (v25)
  3. Two rebukes. (v26)
    1. Their little faith (rebuked for fearing, not for praying): not realizing who He is and why He couldn’t die that way.
    2. The winds and waves: showing who He is and why He couldn’t die that way
4. The question. (v27)
  1. A different method of saving (rebuke) than expected (prayer or prophetic action).

2. Marveling, as they ask the rhetorical question. There can be only one answer, cf. Ps 65:7 (“You who still the noise of the seas, the noise of their waves, and the tumult of the peoples.”); 89:8–9 (“O YHWH God of hosts, who is mighty like You, O YHWH? Your faithfulness also surrounds You. You rule the raging of the sea; when its waves rise, You still them.”); 107:23–31 (“Those who go down to the sea in ships, who do business on great waters, they see the works of YHWH, and His wonders in the deep. For He commands and raises the stormy wind, which lifts up the waves of the sea. They mount up to the heavens, they go down again to the depths; their soul melts because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits’ end. Then they cry out to YHWH in their trouble, and He brings them out of their distresses. He calms the storm, so that its waves are still. Then they are glad because they are quiet; so He guides them to their desired haven. Oh, that men would give thanks to YHWH for His goodness, and for His wonderful works to the children of men!); 29:1–3 (“Give unto YHWH, O you mighty ones, give unto YHWH glory and strength. Give unto YHWH the glory due to His name; worship YHWH in the beauty of holiness. The voice of YHWH is over the waters.”)

**2. Why have You come here? (v28–34)**

1. Lord of the visible/earthly and invisible/spiritual. Jesus is displaying to them the reality about Himself taught in Colossians 1:16–18 (“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”)
2. They, whom none could withstand (v28), could not withstand Him.
3. The right answer (v29a) to the disciples’ question: “Jesus, You Son of God” to Whom all judgment belongs.
  1. Don’t have worse theology than a demon. Even the demons are Trinitarian.
  2. But don’t settle for demonic faith. James 2:18–19 (But someone will say, “You have faith, and I have works.” Show me

your faith without your works, and I will show you my faith by my works. You believe that there is one God. You do well. Even the demons believe—and tremble!)

1. Saving faith is not just knowledge about Christ, but a resting upon Him alone for your forgiveness and righteousness.
  2. And saving faith unites the believer to Christ. This union transforms!
4. Their underinformed expectation: when the Son comes, it will be to put His enemies to torment. (v29b)
1. But if He did this at His first coming, then ALL would perish with the demons. This was Satan’s murderous plan.
  2. They seem to understand something of the timing. This is “before the time.”
5. The answer to their question: No, He is not there to torment them; He is there to save a world full of sinners (v29b). John 3:13–18 (“No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the Name of the only begotten Son of God.”)
1. The gap between God and sinners can be bridged only by God, not sinners.
  2. Jesus must be lifted up onto the cross, so that those perishing in their sin can look away from themselves and to Him and what He has done on the cross, in order to be saved.
  3. The second coming of Christ will be condemnation and torment for anyone and everyone who has not done this, for they are already the enemies of God, and if you haven’t rested upon Christ alone for your salvation, you are still an enemy of God!
6. Two wicked responses to Christ

1. Doing whatever He will let you get away with (v30–32). Those who see grace as an opportunity to sin are the like the demons with pigs or Satan with Job, asking to have their wickedness indulged. So-called “grace” as an excuse to sin is demonic.
2. Preferring pleasure (pork) or prosperity without Christ to whatever else might come with Him (v33–34). Do not hold back from Christ because of what it might cost you to have Him! By doing so, these people unwittingly showed that they would rather have demons than Jesus!

Conclusion: Live with confidence in the Christ Who is God, and contentment in the Christ Who came to save you.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew chapter 8, verses 23 through 34. These are God's words. Now, when he got into a boat, his disciples followed him, And suddenly a great Tempest arose on the sea so that the boat was covered with waves. But he was asleep. Then his disciples came to him and awoke him saying Lord save us.

We are perishing. But he said to them, Why are you fearful? Ou of little faith. Then he arose and rebuked, the wind and the Sea. And there was a great calm. So, the men marveled saying, Who can this be? That even the winds and the Sea obey him. When he had come to the other side, to the country of the gergacenes there, he met two demon-possessed men.

Coming out of the tombs exceedingly, fierce. So that no one could pass that way. And suddenly, they cried out saying, What have we to do with you? Jesus, you Son of God. Have you come here to torment us before the time? Now a good way off from them. There was a herd of many swine feeding.

So, the demons begged him saying, If you cast us out permit us to go away into the herd of swine. And he said to them, go. So when they had come out, they went into the herd of swine and suddenly the whole herd of swine, ran violently down the Steep Place into the sea.

And perished in the water. Than those who kept them. Fled. And they went away into the City and told everything. Including what had happened to the demon-possessed men? And behold the whole city came out to meet Jesus. And when they saw him, they begged him. To depart from their region.

Amen, thus ends this reading of gods inspired and an errantwort Rejoice, he adds his Blessing. To the preaching and hearing of it as well. Please be seated.

Well, in verse 18 from last week's portion, The Lord Jesus gave a command to depart to the other side in a boat. And, The content that last week's sermon covered from verse 18 to verse 22 takes place in between that command and his getting into the boat. And what we heard last week?

Was that? We must be dependent upon the Lord, Jesus's Grace. In order to follow him that we cannot follow him wherever we go. Simply because we sincerely desire that we would or Or. Intend to do so. Uh, but that in humility, we must depend upon his grace and That we must not.

Hold back. Anything in our lives. From him, that following him encompasses the whole of our life, including Uh, how we honor our parents that there's no compartmentalization in the Christian Life. You would do, you're honoring your parents like this man's burying. Um, his own. Uh, and that would be separate from and even Before.

Following the Lord Jesus. No we must follow him immediately and Entirely. And so, Verse 23 following upon that conversation actually encourages us. Now, when he got into a boat, his disciples followed him, And it sounds like this. Includes the man who had said, let me first go and bury my father.

May the Lord. So Grant to us to me and to you, that we would heed his word this way that if we come, and we have this wrong idea about following the Lord Jesus Christ. And that there are things in life. We want to do first and once we've, we've done those things, then we will, we'll come to follow Jesus Christ and the Lord grant to us to be soft-hearted towards his word that when he comes and corrects us and he says, no actually all of your life must be following me and it must be now that we would be like this

People who it seems to be the case here, in verse 23.

Following. Uh, no pun intended. But in God's Providence, Good word. Following upon verse 22. That he decided not to compartmentalize his life but Jesus got into the boat. And so he got into the boat and praised God. Then we have in verses 23 through 34, a description of what it looks like to follow Jesus.

What it looks like to be with Jesus, and it seems to be that these two passages are intended to be taken together. There are a few things that tie them together, the question that Bibles, ask. The men ask in verse 27, who can this be? Is actually answered by the demons in the next passage?

That Jesus is the son of God, who in fact will torment will condemn and and torment all of his enemies in the last day. But also, there is Another very well not subtle in how it happened at least connection. The disciples were afraid that they were going to perish in the water even though they had Jesus with them and among them.

But the swine do perish in the water because rather than Then have the Lord Jesus, which of course wine cannot have they have demons and that is the The big option. The big choice for this entire city. Uh, sadly, that begs that Jesus would depart from them that they would not have him because there are other things.

Uh, that they wanted to have. But as we read, Verse 1 of chapter 9, when we come to next week, That's the whole thing that he does. At this point on the other side of the lake, he gets into the boat and goes back to the other side. And so the the entire boat trip is tied together by these themes.

And there's really this great question. A big question, a primary question in each of the two scenes. In this trip across. Uh, the lake and the time that he spends on the other side. And the question in the first scene is, who can this be? Who can this be?

They thought they had a handle on him. And we think we have a handle on him, we have accurate Doctrine about him. And yet the glories and the greatness and the grace of the Lord Jesus. And the greatness of what it means to belong to him is something that we are still discovering.

And you who belong to him and trust in him. Have had this experience by his Spirit, by his spirit's Ministry to you. That you keep learning more. Of the greatness and the glory, the Divinity and the salvation of the Lord Jesus Christ. And so that is The big question.

Uh, in the first scene who can this be and then the question in the second scene is on the lips of the demons. What have we to do with you? Jesus. And that's a question. That you need to know about him and an answer that you need to know about him and yourself.

But then have you come here to torment us before the time or in other words? Why has Jesus come before the end of the Age? Why did he come before the Judgment? Why did he come on a different occasion? Than to destroy. His enemies. And so, we'll organize our thinking and preaching and hearing.

Of the word of God as an act of worship. Together under these two questions. Who can this be? And why have you come here or why has he Come here. First. Who can this be? There are two things. That are great or said to be great in the first.

Scene. That provokes this question of who can this be? The first thing that is said to be great, is that there is a great Tempest, a great storm in verse 24. The second thing that is said to be great, is the great calm. In verse 26. And we go to a great from a great storm to a great calm by having the sleeping Lord awakened and become the rebuking Lord.

Now, the word that is translated suddenly Uh, suddenly A great Tempest arose is a word that is more like look. Or behold the the Evangelist who's also the Apostle by the spirit is calling your attention to something. He wants you to consider that a great Tempest arose, on the sea.

Incidentally, it may be encouraging to you who have believed God's word because it is his on on account of him and his own truthfulness. Uh, to know that the arising of this great storm in this particular part of, uh, of the Sea of Galilee or what is really the, uh, the Lake of Of Galilee is a Hallmark of an eyewitness account.

It is meteorologically accurate, although the the Sea of Galilee is not as As low as the Dead Sea, it is 600 feet below. Sea level on its surface. And heat does. Rise up. Fairly rapidly from it and around the Sea of Galilee it is mostly hilly. But in the Southeastern part to which the Lord Jesus has said, here to be heading There are flatlands.

Uh, towards the shore and often. Cool air would rush off of these flatlands and you would get a very sudden storm. This is actually still happens. Today, we had this Passage obviously, as many of you did and in family worship, and I Told my family this and someone immediately looked it up and the first Google result, they got was The, I am not a Believer anymore because there are no storms on the Sea of Galilee as ridiculous, Reddit thread, and then the next and of course, Google puts that one first.

And then the next umpteen threads and images are all of these great storms. So the southeast portion of the Sea of Galilee. We do not believe the Bible. Because, It corroborates evidence, that is easily. Collectible in the world. But we are much encouraged that the Lord's word which we believe for his own sake, As confirmed continuously by the Lord's world, which he has made, and which he overrules well suddenly or rather behold look a great Tempest arose.

Jesus is sleeping. And we think, well, Uh, foxes have holes and birds have nests, but the Lord Jesus lays his head where he can It actually corresponds to what he has just said and he's getting a nap. He is not intimidated by the storm. He cannot die of a storm.

It is glorious. It is amazing. That God the son took to himself the form of the bond slave and was found in appearance of a man so that he could humble himself even to the point of death. But he did not humble himself to the point of death by drowning, Or by illness.

Or by accident. He humbled himself to the point of death on the cross. This is why he came, he could not die any other way and if he had not come to die this way, he could not die at all. Dear believer. Your lord is not asleep. He who keeps Israel.

He Slumbers not nor sleeps and his Divine nature. Does not sleep at all, and in his glorified human nature, Which corresponds? To an eternity in which there is no night. And in which he himself, is the light of it. He does not sleep. He always lives to make intercession.

If you in the middle of the night are awakened by a storm, And to gather with your family and you get on your knees. And you start calling upon his name, you're joining intercession already in progress. You are as safe in every part of your life. As the disciples were with Jesus, in the midst of the storm, It is impossible that you should die.

In any other way than he has ordained for you to die. It is impossible that his intercession. Would ever stop for you. For the disciples, his presence with them, even in his humiliation was a form of intercession. The boat could not take them down and they perished because Jesus was with them, even before they cry out to him.

Lord save. His presence with them. Is an interceding presence. So also is his presence with you. A presence that is testified to us even by our baptisms. That when we are baptized into the Lord, Jesus Christ. We are baptized in the name of the father and of the son and of the Holy Ghost.

That it is, by his Triune work, uniting us to the Sun at the pleasure and electing love of the Applied to us by the ministry of the spirit whom the sun, pours out that he might indwell us. That we are able to keep all that. He has commanded. And in all of these things, the Lord Jesus who gives us his Spirit says to us and surely.

I am with, you always even to the end of the age. The Triune name is not merely a formula for the sign. The Triune name is the identity of the greatness of what is sealed to you and what is signified to you in baptism. Here was God, the Yes, in a human nature but still God the son.

The second person. Of the godhead. And he was in the boat. Asleep. How marvelous? God, the son was tired. God, the son was sleeping. God, the son needed to be unconscious. For a Time. In order that he might helpfully function. Just as you. Many of you. Know this by difficult experience.

So one of the things we pray for, are you mamas about that? The Lord would give them sleep, Isn't it miraculous marvelous? That the Living God. The second person of the godhead would add to himself such a nature. That he had to sleep in the boat. But it was precisely because he

had come to join himself to us that we might be United to him by faith that he was even sleepy to begin with.

The storm that threatened them. Should not have been able to stand up. To. To the Lord who slept. Among them. And so, this is a Marvel. And the scripture tells us to look a great Tempest, but he was asleep and we look And this is what we see. The disciples.

Um, they see these things. Do not have the benefit of. Of having grown yet in their faith and yet they trust that Jesus will save them. They trust that Jesus is the Christ, they trust that he will save them and they come and they say Uh, they awaken awaken him and they say Lord save us, We are perishing.

But he said to them, Why are you fearful? O, you of little faith. So he gives them a rebuke. But then there's a second rebuke, there are two rebukes here. The first rebuke is given to the disciples. They're not rebuked for praying. They are rebuked for their fear. Why are you fearful Why do you think that you will perish?

This is what was of little faith. They could cry out at the danger. They could make their Their anxiety. Known to him and yet be confident that. That he will keep them and will save them. We are. To maintain a thankfulness to him and a prayer and praying to him in all things.

So that when the things arise, that would make us anxious, His peace would guard, our hearts. His peace, which passes all understanding would guard our hearts and rule our hearts be anxious about nothing. But in all things by prayer and supplication. With Thanksgiving. They're welcome to come to him.

You are welcome to come to the Lord Jesus at all times. In fact, you ought to come to him at all times because there are those times In which your circumstances under the Providence of God, have more about which you might be anxious. So, if in all things by prayer and supplication with Thanksgiving, you are always making your requests known to him.

This is his means By which he reduces and removes from you that anxiety. That he Forbids, you And it was for anxiety, it was for fear here. That they are rebuked not for Praying. Why are you fearful? Are you a little Faith? Rebuke. Number one. Then he rose and rebuked the winds and the Sea.

And then we come to that second great thing and there was a great call. When the Lord who created Heaven and Earth. And all that is in them. When he tells the wind and the Sea to be quiet. They do not quiet down a little bit to dear children.

They are as obedient to Jesus as you ought to be to your mom and dad. Honoring your father and your mother. You obey not just far enough that you will be acknowledged as having done what was said and can get away with whatever you want to do. But no.

Honoring obedience is obedience that decides to do decides to desire. Whatever mom or dad says to do. And so it's right away and it's all the way and it's cheerfully Well. Jesus. Rebukes, the wind and the Sea. And although Wind and Sea cannot be cheerful. They do obey right away and all the way.

This is not a. Reduction of the danger sort of response. This is a Yes, sir and immediate and complete sort of response, a great call. So that if you were to look at other passages, the calm is actually more frightening than the storm. Because of who it is, that must be in the boat.



So the men marveled saying now, why do they marvel? Well, we can pick it up a little bit. Who can this be? That even the winds and the Sea? Obey him. You see Jesus's method of saving them turned about turned out to be different than what they expected. The Lord Jesus can save in, whichever way he wishes and this is often true in.

In your own life. When you ask for help from the Lord Jesus and you have an idea of what that help would be Lord. Here's this difficulty I have and here's the way that I am asking you to resolve it, And sometimes. He doesn't take away the difficulty at all, and sometimes he doesn't make you any stronger at all, in yourself, often, he answers my grace is sufficient for you and you come away rejoicing, not in your new strength that you got by praying, but in Remembering, yes, I'm weak.

And that's the point. You rejoice in your weakness. But the Lord can also save miraculously and suddenly and entirely. The fact that there are not men with healing gifts and anyone who claims to be is a liar and a false prophet. He is claiming to have a gift that even during the time of the Apostles was designated by God as an affirmation for Apostolic Authority in preaching.

Whether an apostle of Christ or a prophet of Christ or an evangelist of Christ, But just because there are not men with healing gifts. It does not mean that the Lord himself cannot or does not heal. His response is different than they expected. Probably, they expected either for the Lord Jesus to pray for them.

Or for the Lord, Jesus to make some sort of prophetic act to which God would respond with, by granting their request, and we've seen things like that already. The Lord, Jesus touching the leper. The Lord. Jesus touching Peter's mother. He didn't need to do those things. Remember the Centurion had said, just say the word.

I don't need you to come to my house. I don't need you to come and touch my servant. So, It seems to be that getting up and rebuking the wind and rebuking the sea was not what they expected. Because of who it means. That Jesus is. You see there can only be one answer.

These men were fishermen. Which meant they were probably very familiar. Uh, with Psalm 107 to which will come in a moment. But there are three times in the psalter at least three. I think there's a fourth and we'll pick up. Um, Psalm 29 as well, when we get there, but in Psalm, 65 and Psalm 89 and Psalm 107 in three different places in the in the psalter.

Which they would have grown up singing, and praying and hearing. In the synagogue. That the Lord being the one true and living God is actually identified with his calming storms. And so, when they say, who can this be that even the wind and the Sea obey him? They're not saying, Um, That there is a case of Unresolved identity uncertain identity.

They know who this must be. They just can't understand how he can also be someone who falls asleep. In a boat. Because he's tired. Who can this be? Psalm 65 verse 7. You who still the noise of the Seas, the noise of their waves? And the two molts of the peoples.

Or Psalm 89 verses 8 and 9 o Yahweh. God of hosts, who is mighty like you o, Yahweh, your faithfulness also surrounds you, you rule, the Raging of the sea when its waves rise. You steal them. But then this extended section of what was almost certainly a most beloved Psalm for those who had their living on the lake and particularly a lake although you would uh They wouldn't you, ordinarily, go towards the Gentile side.

And perhaps, we're not often subject to these storms that suddenly arise upon that part of the lake. But Psalm 107 verses 23-31, those who go down to the Sea and ships who do business

on Great Waters, they see the works of Yahweh and his wonders in the Deep. For he commands and raises the stormy wind which lifts up the waves of the sea.

They Mount up to the heavens. They go Downing into the depths Their soul melts because of trouble. They reel to and fro and stagger like a drunken man and are at their wits and then they cry out to Yahweh in their trouble. And he brings them. Out of their distresses.

Now think about that they cried out to Jesus, they probably expected. They did not seem to expect that he was going to rebuke the wind and the waves. They thought Jesus would cry out to Yahweh. Then they cry out to Yahweh in their trouble, and he brings them out of their distresses.

He calms the storm. So, that its waves are still Then they are glad because they are quiet so he guides them to their desired Haven. Oh, that men would give thanks to Yahweh for his goodness. And for his wonderful Works. To the children of men and those of you who have recently, worked through that Psalm you remember, don't you that?

That's the refrain Throughout that saw mode that men would give thanks to Yahweh for his goodness and for his wonderful Works to the children of men. But Jesus, doesn't pray to Yahweh. To calm the sea. He just rebukes the sea. Sort of like, when the disciples are unable to cast the demon out of the child and Jesus casts the demon out of the child.

He just commands it out of the child and then they come. They're like, why couldn't we do it? And he says, well, some of these only come out by prayer and fasting. Says the one who didn't pray her fast. He's identifying who he is, isn't he? Who can this be?

He is Yahweh, he is the Creator, he is the Living God who does not share his glory. With any other and that's the subject of Psalm. 29 versus 1-3. Give unto Yahweh. Oh, you mighty ones or Uh, more. Literal you sons of God. Give unto Yahweh o, you mighty ones, give unto Yahweh.

Glory and strength, give Yahweh the glory due to his name. Worship, Yahweh in the beauty of Holiness. And then the first description. Of him himself. The voice of Yahweh. Is over the waters. You must. That the one who came to save Sinners, the one who came to obey in the place of Sinners because you cannot obey.

God, in a way that is worthy or in a way that is righteous because of the, the character in which you do it or how right? And holy and according to his law is the conduct or the manner, in which you you do it, the one who came to do it in our place is God himself.

God, the From Everlasting to Everlasting living in, mutual adoration, and fellowship and glory. As the one true and living God, not similar in substance to the father and to the spirit, but of one substance, because there is only one God who lives in these three persons from Everlasting to Everlasting this.

Glorious one who created, all things by his word and all things are from him and through him, and to him, and to him is the glory forever. Revealing himself in his word to his Old Testament. People gave them a prayer book, gave them a Psalm book about him himself and in four instances in which he is describing how he alone is God and there is no other.

He gave the description of what he has just done in the boat. Except for it wasn't. The voice of God. The rebuke came from lungs. That compressed air across vocal cords. Over a tongue and out of lips that were particularly shaped To make rebuking words. Because God himself. Came to save us by obeying in our place and by dying in our place.

Which is why although the Lord Jesus. Was sleepy. And although he could become ill and although he could be injured. He could not die of anything. But a cursed cross. Because that's what he came to do. There's no obedience that you or I could ever offer up to God.

That would make us righteous before him. There's nothing we could ever do that, would atone a little bit. For our sinner for our guilt. But God, himself has come. And the person of his son. He became a man to offer human obedience as a Divine person. So that when he who knew no sin.

Came to the Cross. God would make him who knew no sin to be sin to be sin with our sin. With the sin of everyone who would ever trust in. So that we who believe in him. Might become the righteousness of God. Not the righteousness of a man. He offered The Obedience as a man.

But he is always one Divine person. When you believe in Jesus Christ, if you believe in Jesus Christ, if you would believe in Jesus Christ, You will be as righteous as God as righteous. No, not just as righteous as God as righteous, you will be righteous with God's Own righteousness.

In Jesus Christ. This is who. He is, who can this be? It is God himself. Because he has come to save us and that's the answer to the second question. The second heading. Uh, our sermon our time together in this text, this worship service. Why have you come here?

The Lord has just displayed himself, declared himself, Lord of all things, visible, and Earthly. Well, he is also Lord of all things, invisible. And spiritual. When he had come to the other side, to the country of the gergosenes, there met him. Two demon-possessed men. Now, the disciples are there.

They too came to the other side. The demoniac men. Also met the disciples. And yet. The great Spotlight is on the Lord, Jesus Christ, he is the one with whom they are. And this is true of every believer's life. If you believe in the Lord, Jesus Christ, then you are crucified with him.

It is no longer You who live but Christ who lives in you. And the life that you live you live by faith in the Son of God who loved you and gave himself for you. So that when we do go through these light and momentary afflictions, the Romans 8 talks about, did you say my afflictions, do not seem very light and they do not seem very momentary.

Well, that's because you do not understand the glory. That you have in Union with Christ, their enlightened momentary because his glory is so weighty and the glory that you have with him is so Eternal That there is an eternal weight of Glory to which your afflictions, however, heavy and long right now are light and momentary.

But we will be glorified together with him. If first, we suffer together with him, And then inherit together with him. And so, It's when he had come to the other side. To the country of the gergacenes there. Met him. To demon-possessed men coming out of the tombs. Exceedingly Fierce.

So that no one could pass that way. Now, the fact that no one could pass that way, means that no one could withstand these two men. And one of them in particular, seems to have been more more Fierce than the others. And you can go to the parallel, passages, and Mark and Luke and and see that but We don't have the interaction with.

With the man, we don't have, uh, the initial rebuke of the Lord Jesus, commanding the demon to come out of him. We don't have the, what is your name and Legion for? We are many and all of that in the parallel passages Matthew is much more abrupt Demonstrating that the That.

They whom no one could withstand from the nearby City. They could not pass that way. These could not withstand the Lord Jesus. This is true. You and I are, are weak and frail in the spiritual realm. There are great powers and principalities That we must not be arrogant and think that we can stand up to, or foolish and superstitious.

And think that there are religious words that we can use that somehow enable us by magical incantation, and don't ever use. Even the name of the Lord Jesus as magical incantation. That gives you power over the spirit realm, that is not how it works. Remember the seven sons of skiva.

When they try to cast out demons by using The name of the Jesus whom Paul preaches, the demon's, answer Paul, we know or Jesus, we know rather and Paul we know. But who are you? And the one demon-possessed man whips the seven sons of skiva. And sends them away, bloody to naked.

We are no match. In ourselves or merely with words. For Spiritual powers. These two men were exceedingly Fierce. So that none can pass that way. But all. Of the demons. Of the powerful spiritual Beings that fell. Led by Lucifer himself. All of them together are no match. For the Lord Jesus Christ.

They must obey him. Certainly not cheerfully. But they must obey him the way the wind obeys. And the way the Sea obeys, Relay Satan himself when wanting to attack job. Could only go as far as the lord gave him? As the Lord permitted him. And so they whom none could withstand could not withstand the Lord Jesus Christ.

He's he is revealing himself continuing to declare himself to you. This morning is not only the Creator and Lord over all things visible, but also over all things invisible. For by him, all things were created that are in heaven and that are on the earth, visible and invisible, whether Thrones, or dominions, or principalities or Powers.

All things were created through him and for him and he is before, all things. And in him, all things consist and He is the head of the body. The. And he's using. Biology language here. And marriage language here.

Protection from the Demonic, your Deliverance from the Demonic is not in a formula. It is not in words of speech. It is in a person, it is in a Union with Jesus Christ. There is only safety from that which is demonic by Union with he who is with him, who is divine

And he is the head of the body of the He is the beginning, the firstborn from the dead that in all things. He may have the first place he may have. The preeminence. And so the demons. Who can't withstand him. They cry out saying. What have we to do with you?

Jesus, you Son of God. See, they give the right answer. They give the right answer to the question that the disciples, excuse me have asked, who can this be that? Even the wind and the Sea obey him? These demons have a doctrine of the Trinity. They know. That God the son is God.

These demons have a doctrine of the Incarnation. They do not see the Lord Jesus Christ, and hear his rebuke and the and think, Just a man. Just another creature.

These demons are trinitarian. And they have a doctrine of the Incarnation. And so, You and I must not have worse theology. Than a demon but we must not settle for demonic. You see, they believe, but Many of you know, the verse don't you from James chapter 2, Tremble. Shudder They're terrified.

They're terrified because they know who he is you and I should have the opposite. Oh yes, we should have great. Awe. And we should tremble with all at the greatness of who he is. But because the answer to their question, Because of the answer to their question. We should tremble in the greatness of Our Hope.

In the certainty of our confidence. In the steadiness of our peace. In Jesus Christ. Because of what he had come to do. Why is he here? What have we to do with you? Jesus, you Son of God. Have you come here to torment us before the time?

Just as Uh, James 2 verses 18 to 19 says someone will say you have faith and I have works. Show me your faith without your works and I will show you my faith by my works. You believe that there is one God you do. Well. Okay, so you believe that there is this one God and three persons and that the second person of the godhead is the one who became man in order to save and you say I have faith.

Here's my faith. Um it combines the confession of the Lord Jesus Christ with what we know about the Living God from all of scripture. Says okay, you believe there is one God. You do well, even the demons believe and tremble. You see, saving faith is not just knowledge about the Triune God or knowledge about God the son and who he is.

Saving Faith. Also must be a resting upon him alone for all of your righteousness before God and resting upon him alone for all of your forgiveness before God. And this saving Faith, unites the believer to Christ. Which must transform you. You don't obey in order to come to Jesus.

You don't obey in order to be forgiven you don't obey in order to be righteous before God, none of those things are possible. But if you are righteous before God and if you are forgiven, it is because you have been United to Jesus and therefore you must obey How can Union, how can being joined to having a shared life with God?

The son? How can it fail to make you into one? Who loves the Lord, and who loves your brother, and who loves your neighbor and who loves his law and keeps his law? See, these are not just a true Christian response. They are That we would respond with love and thankfulness but they are a true Christian reality.

They are a demonstration that God himself really has come and saved you. And God, the spirit himself really has brought you to Faith in Jesus. So you have a shared life with him. And if this is not the fruit of Our Lives, We may still be enemies. We may be saying Jesus, you Son of God.

And yet destined for torment. You see, they had this under-informed expectation, they seemed to have an understanding of the timing of his return uh, or of his coming. It didn't seem to expect his first coming. Have you come here to torment us before the time? However, it is, that they know.

Um, that it Before the time, perhaps. The Incarnation is surprising to them although they are recognizing it and Why would he come as a man? Perhaps they thought? Oh he's taken on human form just to humiliate us and torture us because even a man now is able to destroy us that there's a confusion on their part here.

What is the Son of God doing here? Now as a man? Why did he come already?

The answer to their question. The same as in John 3 verses 13 through 18. That yes, Jesus is coming. To destroy all his enemies. But that is not why he came the first place. John 3, verse 13 through 18, no one has ascended to heaven. But he who came down from heaven.

That is the son of man who is in heaven. And as Moses lifted up, the serpent in the wilderness even so must the son of man be lifted up. You remember? Many, many more iterations in into the book of numbers and numbers chapter 21. Then then we have come to in our evening sermons, they're still complaining, and they are still, uh, complaining specifically about the Manna and wishing that they had, they could go back to Egypt.

The same thing for which u For which the Lord. So severely judges them in the passage that we have this afternoon and the Lord makes a plague of serpents break out among them. And the way that, That he gives them healing. He he has Moses, or they cry out to Moses and Moses prays for them and the Lord commands that he put the serpent that is lifted up.

And the way that they are saved is by looking to the serpent looking away from themselves. And so, in John chapter 3, the Uh, the same idea that was a type. That was a foreshadowing of Christ. He says as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whoever believes in him, should not perish, but have eternal life.

This is what you do. You you look away from yourself and to the one whom the Lord has raised up and the son of man is going to be lifted up on a cross. You believe in him and his cross. For God. So loved the world that he gave his only begotten son, that whoever believes in him.

Not not a brown. Serpent on a stick. But God, the son become a man on a cross suffering real wrath even as he dies.

He gave his only begotten, son, that whoever believes in him. Should not perish, but have everlasting life. For God did not send his son into the world to condemn the world. But that the world through him might be saved. You see that was the expectation right by the demons.

They see the Son of God and they say he's here to condemn us. Finally. And is horrible for them but it would have been the accomplishing of their master's plan. Isn't this what Satan the murderer from the beginning wanted? Is this why he tempted the woman and the man?

So that by bringing them into Disobedience, by bringing them into his own Pride, that they could be like, God and decide for themselves. What is good and evil that they too would become enemies of God. And must therefore be destroyed. But God did not send his son into the world to condemn the world.

He sent his son into the world so that the world through him might be saved. And that is the answer to the question. Have you come here to torment us before the time? No. He has come so that there would be Sinners who would never Be condemned by the wrath of God.

He came so that he might suffer the wrath of God in the place of Sinners. And if you trust in the Lord, Jesus Christ. That he is God himself, who has suffered what you deserve? Then you will not perish. But you will have everlasting life. Who believes in him is not condemned.

It says Verse 18 of John 3. But he who does not believe is condemned already. You're already a sinner. You already under God's Wrath. If you don't believe in Jesus, there's not some other way to be saved. You're an enemy of God. You're under his wrath. You're his creature but you have lived for yourself and you have broken his law and you have offended his glory.

He who does not believe is condemned already. This doesn't mean that. If you hadn't had a chance to hear, there's some other sort of Hope for you. It means that hearing and believing is the only hope for you.

Because he has not believed in the name. Of the only begotten Son of God. That's the only hope for anyone. Who's sinned against God? As that God has been lifted up on the cross. So that we might believe in him.

The gap between God and Sinners can be bridged only by God, not Sinners. And so, there are two Wicked responses here. One is the response of the demons, the other. The response of the city. The demons. Whatever, they can get away with. Whatever they think they can get permission to do.

They ask him. If they may enter the swine and he says they may And what happens immediately? The herd of swine runs down. Violently down this deep place into the sea and perish on the water. Incidentally, this shows you doesn't it. How much your Lord continuously? Restrains, the demons. How much she continually does not permit them.

To enter all of the animals and all of the people. It's unusual. For a herd of swine to Stampede to its death. It would not be unusual if the Lord was permitting them. You see how continually his great power, even invisibly to us is exercised How continually he prevents so many.

From being possessed. Although there are many who are afflicted and tormented Many who hear voices and and have I have ideas come into their heads and and so forth. Very few. Who are actually controlled in such a way that they seem to have a super human strength. And who have these marks of demonic possession?

Never forget. That Satan himself is on a leash. The way that we see in the Book of Job, And all of the demons are.

The Demonic possession is not commonplace throughout the Bible. It is only commonplace it is only permitted to a great extent as far as we read as far as the Lord tells us about in the time of the coming of Christ. So that his power over them. And his Deliverance of Sinners from them.

Can be displayed for the sake of his identity. So, don't become infatuated with them. The way many are and they, they They think too much. Upon the demons. Yes. You must withstand the devil. Uh, but his great work is to tempt you to His great work is to. Dissuade you to.

To convince you to think and feel and live in a way that denies the truth of who Jesus is. But that's one demonic response here. That's one wicked response, the response of demons that they see. They seek from the Lord to be able to do whatever sin they desire.

And whatever he restraint, he pulls away, they immediately do. What they can? Now, there are people who respond to the Gospel of Jesus Christ in this way. They do the math. Of the theology. And they say, Where sin abounds Grace abounds, all the more So, let us sin that Grace May increase.

They say well, Christians aren't perfect. They're just forgiven. It's true. So I guess I could do whatever sin I want. No, that is a demonic response to the gospel. That is not the response of someone. Who has believed in the Lord Jesus Christ. But then there's also this sat response.

Verses 33-34. Than those who kept them flat. They went away into the city and told everything including what had happened to the human-possessed men and behold the whole city. Came

out to meet Jesus. And when they saw him, They begged him to depart from their region. They preferred pork or perhaps the opportunity to sell it prosperity or perhaps just stability.

If, when this man is around unexpected things, Happened to. Whatever else it was. They weren't willing. To have Christ. Because of what might come with having Christ. In fact, they were more comfortable when they had the two demon-possessed men. Than they were with Jesus around. Because their lives got unpredictable.

And their pleasure and their wealth were. Threatened. That's also true for you. Dear Christian. Your life may become very unpredictable. When you come to belong to Jesus Christ, And your wealth and your enjoyment, your provision. May end up being quite threatened. By belonging to the Lord Jesus Christ. But a response that says, I would like, Not.

Have my wealth or my provision? Threatened, or my stability, or my peace threatened. That response. Is a sister to these this response here. Where they showed that they would rather have demons by their City than Jesus. So, who is Jesus, he is God, who came to save us And if he is yours.

Then nothing visible or invisible. Can Prevail against you.

Let's pray.

We thank you our God for Declaring to us. In this passage. That it was you yourself and the person of the Who came to save us? And we pray that by your spirit, you would give us to respond. By saving faith in him. For we ask it in his name.